THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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THE GOD WE WORSHIP.

THAT there is a Supreme Governing Power or Being to whom mankind owe reverence is manifest by the order and harmony existing in nature, and throughout the universe, as well as in the almost universal practice among human beings to worship some form of deity, either idols of wood or stone, nature itself, the elements, the sun, moon or other heavenly bodies, animals, heroes, a spirit without body, parts or passions filling immensity of space, or the one true God. This confusion instead of showing there is no true God, gives the answer to the questions, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11: 7), that no man by his own searching can find out God.

Some conception of the true God is necessary to exercise the faith in Him that will lead to eternal life. The Savior says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3). The important question comes, How are we to learn of God? The Apostle to the Gentiles said, "Even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2: 11). And the words of Christ are "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11: 27).

Mankind have generally rejected the method of learning by direct revelation of the Holy Ghost; but let us examine some of the revelations contained in the scriptures, describing the God of heaven, His character and attributes, ever keeping in mind the rule of interpretation given by the chief Apostle, "That no prophecy of the scripture is of any private interpretation." (2 Peter 1: 20).

We are informed that God is the Father of all the human race, (Rom. 8: 16, Heb. 12: 9): and that man bears some resemblance to his maker, or is in the image of God. (Gen. 1: 26, 27, James 3: 9). Our Savior, having

a body here on earth, and which He took with Him when He ascended into heaven, was declared to be the express image of God. (Heb. 1: 3, Col. 1: 15). And in the form of God. (Phil. 2: 6). Therefore the God we should worship, being our Heavenly Father, is a personal Being, with body, parts and passions. "But," says someone, "God is a spirit." True, "God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4: 24). Yet as our Savior after His resurrection was a spirit clothed with a glorified body, and is now in heaven at the right hand of God, so our Heavenly Father has an immortal tabernacle in which He walked and talked with Adam in the Garden of Eden. (Gen. 3: 8). Appeared to Abraham, (Gen. 18: 1, 5). Wrestled with Jacob, (Gen. 32: 24, 30). And will sit on the great white throne to judge all people, (Rev. 20: 11).

We are given to understand from the scriptures that man is in the form of His Heavenly Father, with similar parts and passions, for we read that the eyes of Moses were covered with the hand of the Lord and he was not permitted to look upon the face of God in His glory, but was given an opportunity to see His back parts. (Exodus 33: 20, 23.) Isaiah declares "His lips are full of indignation, and his tongue as a devouring fire." (Isaiah 30: 27); that "The Lord's hand is not shortened, that he cannot save; neither his ear heavy that it cannot hear." (Isaiah 59: 1). The Psalmist says: "His eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. * * * For the righteous Lord loveth righteousness." (Psalm 11: 4, 5, 7). Jeremiah adds regarding His passions: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath." (Jeremiah 32: 37.)

Again, that faith may be engendered in the human heart, it is necessary to know something regarding the character and attributes of that God who is the end and object of our faith. We read that God has from time to time revealed unto His prophets and given men such a knowledge of His character and attributes as would awaken faith in them, and this knowledge has been handed down to us in the holy Scriptures. Among the many things mentioned in the word of God, we find it stated that He has the attribute of knowledge, understanding all things from the beginning (Isaiah 46: 9, 10). "Such knowledge is too wonderful for me; it is high, I cannot attain unto it," says the Psalmist, (Psalm 139); and "Known unto God are all his works from the beginning of the world." (Acts 15: 18). That He is a God of faith and power, and by the power of His faith the world was formed. (Heb. 11: 3, Gen. 1: 1). And has power over all nations and the souls of men (Isaiah 14: 24 to 27, Luke 12: 5. To the same effect see Matt. 19: 26, Rom. 1: 20, Rev. 1: 8, 11: 17 and 19: 6). "Justice and judgment are the habitation of thy throne," says the Psalmist in Psalm 89, revealing that justice and judgment are attributes of our Lord. As to his justice, Isaiah says (45: 21), "There is no God else beside me; a just God and a Savior; there is none beside me." The revelation comes to Zephaniah (3: 5): "The just Lord is in the midst thereof; he will

not do iniquity." Like declarations are made of Him in Gal. 6: 7, Eph. 6: 8, Col. 3: 25, and Rev. 15: 3.

"He is the rock, his work is perfect; for all his ways are judgment," writes Moses in Deut. 32: 4; and the same truth is spoken by the Apostles in their day and recorded in Acts 17: 31, I Cor. 2: 15, I Peter 1: 17, and Rev. 16: 7. The Psalmist also says, "Mercy and truth shall go before thy face." (Ps. 89: 14). While Moses records (Exodus 34: 6): "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth." Besides being an attribute of Deity truth is one of His chief characteristics. In other words, he is a God of truth and cannot lie (Titus 1: 2, Numbers 23: 19, Heb. 6: 18, and II Cor. 1: 18). His character is such that He is "No respecter of persons: but in every nation he that fears Him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35). To the same effect is the sayings of the great Apostle to the Gentiles. (Rom. 2: 11, also 10: 12, Gal. 3: 28, Eph. 6: 9, Col. 3: 25).

His nature is that of love: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16). In fact, the beloved disciple tells us that "God is love" (I John 4: 8 and 16).

Finally we are told that He changes not (Malachi 3: 6, Heb. 1: 12); neither is there variableness with him, (James 1: 17); but He is the same God from everlasting to everlasting. (Psalms 90).

These characteristics and attributes must be known by mankind to be possessed by the true God before they can exercise the faith in Him necessary to salvation. Take away the attribute of knowledge: could we exercise a living faith in a God who had no knowledge what the future would bring forth? Most assuredly not. Imagine a God with all the other attributes but faith or power, would he inspire an active faith without power to reward for obedience or punish for disobedience?

The same might be said of justice or judgment. If He was not a God of truth where would be our confidence? And if He had respect for one person above another, how could we be assured he would have respect for us, or if He had at the present time that He would not change, if He was not unchangeable, being the same yesterday, to-day and forever?

The God of heaven knowing that this knowledge was necessary to awaken faith in men has revealed Himself, His character and attributes to His prophets from time to time, that men might have faith to believe that He is and to diligently seek Him and gain eternal life.

A. T.

THE SCANDINAVIAN MISSION.

PRESIDENT C. N. LUND, writing from Copenhagen, under date of April 22, 1897, gives the following encouraging report of the missionary work in Scandinavia:

"Having now returned from a tour among the conferences, occupying

nearly two months time, I deem it proper to report the condition of the various conferences of the mission.

"Our conference here in Copenhagen was held March 27, and 28, and was well attended both by Saints and many strangers. Our hall here is entirely inadequate to accommodate all the people who come to meetings on such occasions.

"During the last two months the Elders have baptized nineteen in this city, five of whom are bright young men. Openings are increasing; in fact the brethren are unable to fill all the calls made of them to visit strangers who are investigating the Gospel. Prospects are bright for a rich harvest of souls during the summer.

"On April 3, we crossed over to Malmö where we held conference on the 3rd and 4th. Quite a number of strangers were present at all our meetings there, and four were baptized during our stay. The prospects in that part of the vineyard are quite good. Elder H. G. Hansen from Payson is now presiding there.

"On the 8th inst., Elder Geo. Christensen, President of the Copenhagen Conference, and I took train for Christiania, arriving there the next day, the conference convening the Saturday and Sunday following. We had an enjoyable time with the Saints there, and found that much good work had been accomplished during the last six months, notwithstanding the severe winter experienced in that northern land. The report shows seventy-four baptisms since last Conference. As you are aware, Brother D. K. Brown is now presiding there, and we have reason to believe that the work in Norway will continue to prosper under his guidance. Owing to a number of the most experienced Elders having been released to return home, their working force is somewhat impaired; but as we are receiving reinforcements from time to time, we will be able to make up the loss.

"From Christiania we went to Stockholm, and met with the Saints there in Conference on April 17 and 18. The sessions were well attended both by Saints and strangers; and they, too, are very much in need of more commodious quarters. In this connection, I am pleased to say that one of our Church members, a brother N. Nielson, who owns considerable property, stated to me that it was his intention to buy a place centrally located, and fit up a hall for the conference, and we gave him our hearty support and encouragement in the move.

"We held, in all, eight meetings while in Sweden's capital, and had a very interesting time. The work in the conference is steadily progressing under the leadership of Brother Carl A. Ahlquist of Salt Lake City, and there are good openings, in many parts of the country. The fields there are so large that in order to cover the ground, the force of the Elders is scattered too much. We must endeavor to supply them with more Elders as soon as we can.

"From Stockholm we proceeded to Göteborg, and on the way stopped at Wingåker, where we held meeting. We have a flourishing branch of the Church there. Our conference at Göteborg convened Saturday and Sunday, the 24th and 25th. Elder Henry Pehrson from Sandy is presiding

there. He is an experienced missionary, and will no doubt do a good work.

"We feel gratified to say that the work in the Scandinavian Mission is progressing very satisfactorily. We have 115 Utah Elders, and five or six natives laboring here, and they are almost without an exception, faithfully discharging their duties as servants of God in the ministry, trying to bring the Gospel of salvation to their fellow-men."

UNHAPPY ROYAL MARRIAGES.

ROYAL persons have but little choice, and their marriages have been frequently very unhappy. Reasons of state have forced them into distasteful alliances, regents have fixed on their consorts for them, or a powerful impetus from the people has directed their choice. Royal ladies especially, whether regnant queens or simple princesses, have been far less able than kings to please themselves in this important matter. Instances of reluctance, repugnance, and even despair, are plentiful enough in the pages of history.

Elizabeth, who was always averse to marry, said of one prince and the ambassador who urged his suit by proxy, that she "prayed God on her knees" she might "never hear of one or the other again." A Russian heiress having been told that she must take her choice between two suitors who were mentioned to her, replied with remarkable frankness that she would "rather be shot than marry either." The excellent Catherine of Wurtemburg blushed up in a passion of virtuous indignation and horror combined while she waited for her first meeting with the divorced man whom the iron will of Napoleon I. had compelled her father to force upon her as the sharer of her future life.

Isabella of Castile, when only princess, and a very young girl, was betrothed, in spite of her violent aversion, to a man much older than herself, immoral in character, and altogether beneath her in rank and lineage. It appears that she was thus to be sacrificed in order to buy off by means of a royal alliance, some dangerous enemy of her brother, the reigning king of Castile. In the extremity of her anguish she gave way to the most bitter weeping, and passionately prayed that she, or the man she so horribly dreaded, might die. The latter event took place. Some few weeks before the wedding the master of Calatrava was attacked by an acute malady, and died in a few days.

Again, we have the pathetic story of Agatha, one of the younger daughters of William the Conqueror. The heart of this sweet princess was buried in the grave of one whom she had tenderly loved—Harold II., or the fair-headed Northumbrian earl. Marriage, in consequence, was abhorrent to her feelings, and had almost a sacrilegious aspect. William the Conqueror was, however, determined that she should marry the king of Galicia, and his daughter's tears, entreaties and reluctance went for nothing with that stern nature. *Then* she appealed to her Father in Heaven, and prayed that He would mercifully send death to save her from an intolerable fate. Her solemn prayer was answered. She died

on the voyage to Spain. The vessel that set sail from Normandy to convey the reluctant princess to her destined bridegroom headed back, bearing the corpse of the released daughter to be buried in her own land.

The beautiful and dissolute Margaret of Valois, a great-niece of the earlier "Marguerite des Marguerites," was forced into a marriage with "Henry of Navarre," then simply Prince of Béarn. It was a thorough state match, without love on either side, and we all know that it was fearfully baptized in the blood of the Huguenots.

Lady Jane Grey was not well matched. We can but see that this marvel of learning and goodness was quite thrown away upon the fretful, ambitious boy, who contrived to worry her so greatly in the few and troubled days of her usurping reign. Jane took this husband at her parents' hands; but it is probable that if she were old enough to feel the sentiment called "love" at all, she felt it for the dead young king who had regarded her with such deep affection, and over whose death she shed such bitter tears.

Mary I. was not the kind of queen to have been, under the most favorable circumstances, very popular in "this realm of England." Still, she might have been a little less hated, and a little less fanatically cruel, if she had married her cousin Courtenay, instead of her cousin Philip. The detested Spanish match struck the dismal keynote of her dismal reign.

The unhappy Mary of Scotland is generally blamed for her second marriage with Lord Darnley, because its effects were so tragic. It is supposed that she took a foolish fancy to the handsome face of a foolish lad. However that might be, Mary Stuart was a very clever woman, and this marriage was so far a masterstroke of policy. The rage of Elizabeth *proves* that this was the case. Darnley would be, at the death of his mother, the next heir to the English crown, after Mary herself, and it was in consequence of the marriage of these two that their son James succeeded in uniting the crowns of England and Scotland together. His double claim was too strong for reasonable dispute. Yet this politic state match was one of the most disastrous that ever was brought about. Plot after plot, treason after treason, tragedy after tragedy, followed it in ceaseless succession. The murderous ripple that it made in history spread very far and very wide.

If we turn from the skies of Edinburgh to those of Southern Europe, we shall find in Joanna I, of Naples a queen the central tragedy of whose life was like that of Mary Stuart, although she never aroused the historical enthusiasm that has ever followed the beautiful Scottish princess. Each was accused of the murder of her husband.—ELEANOR F. COBBY, *in the Fireside Magazine.*

LEEDS CONFERENCE.

THE Leeds Conference of the Church of Jesus Christ of Latter-day Saints convened on Sunday, May 9, 1897, in the Mechanics' Institute, Bridge Street, Bradford.

There were in attendance of the Presidency of the European Mission, Rulon S. Wells and Jos. W. McMurrin. Among the visiting brethren were Elder Andrew Jenson, who is gathering historical information for the Church; President Hyrum M. Smith and Elder C. L. Galbraith of the Newcastle Conference; President J. W. Grace and Elder Clarence Eldredge of the Liverpool Conference; President A. B. Call, President C. H. Skidmore and Elders W. E. Maddison and W. F. Tuckett of the Sheffield Conference; Elders Wm. Green, David E. Randall and F. J. A. Jaques of the Nottingham Conference; Elders Mark Austin, J. H. Moss and Jos. Broadbent of the Manchester Conference; President G. H. Robinson and all the Traveling Elders of the Leeds Conference.

At the morning session the general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. The following named Elders in the Leeds Conference were also unanimously sustained in their respective fields of labor: G. H. Robinson as President, H. A. Eldredge, J. H. Bailey, Jr., G. W. Fairbourn and J. H. Brough in the Bradford district; W. E. Stokes, Jed. Stringham and D. C. Stephenson in the Leeds district; Wm. N. Davis, H. L. Smith, J. L. Nuttall and H. C. Brown in the Hull district; Jos. G. Schofield and Ed. S. Jenkins in the Halifax district; Arthur Townsend in the Morley district.

The statistical report of the Leeds Conference for the eight months ending April 30, 1897 was read as follows: Elders from Zion, 15; Local Priesthood, Elders, 11; Priests, 10; Teachers, 7; Deacons, 7; members, 245; total officers and members, 280. Tracts distributed, 30,931; houses visited, 10,026; houses visited by invitation, 237; Gospel conversations, 1,566; hall meetings 371; open-air meetings, 11; books distributed, 233. Baptisms, 38; children blessed, 6; deaths, 4.

The remainder of the time was occupied by Presidents A. B. Call, Hyrum M. Smith, C. H. Skidmore and J. W. Grace.

In the afternoon President McMurrin occupied the time. In the evening President Rulon S. Wells and Elder Andrew Jenson were the speakers.

All the meetings were well attended, especially that held in the evening, when every seat was filled.

At 10:30 on Monday morning a Priesthood meeting was held in Temperance Hall, when the Elders reported their labors, and some excellent instructions were given by Presidents Rulon S. Wells, and Jos. W. McMurrin, also by Elder Andrew Jensen.

J. H. Bailey, Jr., Clerk of Conference.

Change of Address.—The head-quarters of the Manchester Conference has been removed from 35 Union Street, to No. 5 Barkstone Street, off Corwen Avenue, Moston Lane, Harpurhey, Manchester.

Scottish Conference Notice.—A Conference of the Latter-day Saints in the Scottish Conference district will be held in Broadalbane Hall, No. 11 Oxford Street, Gorbals, Glasgow, May 23, 1897. Meetings will commence at 10:30 a.m., and at 2 and 6:30 p.m.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 13, 1897.

CHARACTER OF THE LATTER-DAY SAINTS.

NOTWITHSTANDING the efforts that have been made by our missionaries to enlighten the people of this country respecting the character of the Latter-day Saints and the doctrines they teach, it appears that they are still looked upon by some as being a wicked people, and are prompted by evil motives in their work of proselyting. Persons who view them in this light profess to be willing to accept the truth regarding them if they could discern it when presented to them. Quite recently a newspaper issued in one of the towns of England has been publishing some of the most outrageous assertions about the character of the Saints, and at the same time warning the people to have nothing to do with them. The writer assumes to believe what he writes is true, because, as he states, his information has been obtained from encyclopedias. He does not claim to know by personal experience anything about the people he so foully misrepresents. He has never visted them, but merely repeats statements made by others who were as ignorant of what they were speaking as he is of what he repeats.

People of ordinary intelligence should know that the way to get correct information about the character of any community is to apply directly to that community for it. They should know that what might be said about a people by their enemies cannot be relied upon as being the truth. They should know that when any religious body is described as possessing no virtues or good qualities that such a representation is certainly false; for there is no people religious or otherwise, that is entirely lacking in everything that is virtuous or praiseworthy; and there is no religion that can be wholly condemned. Yet mankind, it seems, will believe the most absurd, ridiculous and inconsistent stories that are written about the Latter-day Saints. Owing to their unpopularity it is an easy matter to get some people to give credence to anything that is said against them.

It requires some inquiry and investigation to get at the truths concerning the Latter-day Saints, so much has been said and written against them. But gradually the truth is becoming better known, and misrepresentations of them are not made so frequently as they were a few years ago. In fact it is rather an unusual thing to find intelligent people so ignorant of the true character of the Saints as the writer mentioned above appears to be. There are some such people yet to be found, and our missionaries occasionally meet with them. For the benefit of such people

we herewith publish a few extracts from the writings of distinguished men who have visited the Latter-day Saints in their homes, and who speak from personal knowledge. Their testimonies ought to be accepted, as they are men of veracity.

A few years ago Hon. A. B. Carlton, who had been a United States officer in Utah for nearly seven years, published a work entitled "Wonderlands of the Wild West." In this work he says:

"It is sixty years since the organization of 'the Church of Jesus Christ of Latter-day Saints,' commonly called the Mormon Church. During the whole of that time the public mind has been more or less interested and perturbed in regard to this strange people, who have been more talked about, and written about, in books, pamphlets, magazines, brochures and newspapers than any other religious sect that has arisen in this century.

"Many, perhaps most of the books of Gentile or anti-Mormon authors, are utterly unreliable. Some are characterized by the acrimony of apostate rancor, and some by the *odium theologicum* of rival sectarianism; while others are filled with sensational stories more or less apocryphal or fabulous, and illustrated with monstrous pictures. A few deplorable facts in Mormon history, are eked out with imaginary padding invented by the author, or copied from some preceding and equally unreliable writer; the object being merely to make a book that will sell, by pandering to the popular taste for the marvelous.

"Thus it has come to pass that there are many prevalent popular errors in regard to the Mormons and their real character: and I propose in this paper to point out and correct some of these errors. Concerning my opportunities for a knowledge of the subject, it will not be improper for me to state that for nearly seven years I was a member of the Utah Commission, appointed by President Arthur in 1882, under the anti-polygamy act of Congress of that year; and that I was the chairman of the commission during the latter half of that period.

"The task I undertake is a difficult and ungracious one, because there are many persons who would rather believe a lie in regard to a hated religious sect than to be enlightened with the truth; and it is easy, as well as agreeable, for some people to indulge in hyperbole and fiction against any whom it is the fashion to despise.

"But it is my deliberate judgment that the Mormon people have been more misrepresented and misunderstood than any other community in modern times. I therefore deem it to be a duty, as well as a pleasure to give the truth as I understand it.

"Error No. 1. It is a common belief, propagated by sensational writers, and designing and interested persons, that the Mormons are a gang of incorrigible rogues and criminals; when, in fact, according to the testimony of every unprejudiced man who is acquainted with them, that for honesty, industry, sobriety, neighborly kindness and peace and good order, the Mormons are at least equal, if not superior to any other community on this continent. Over 95 per cent. of the saloon keepers and gamblers of Utah are anti-Mormons, and while the Mormons are over 75 per cent. of the population, yet six or seven-eighths of the heinous and felonious

offenses, as murder, manslaughter, burglary, robbery, rape and the like, are committed by the Gentile or non-Mormon minority.

"Error No 2. That the Mormons are a sort of pagans, and do not even profess to believe in the Christian religion.

"On the contrary, they believe in the Old and New Testament—in the Father, Son and Holy Ghost—in all the cardinal doctrines of the Christian religion, as baptism, repentance, the resurrection, etc. They believe in the Bible absolutely and literally with an undoubting faith. Whatever they find recorded in the New Testament concerning the creed and practice of the first Saints in the days of Jesus and his apostles and the early disciples they adopt as the creed and practice of the 'Latter-day Saints;' for example, the gifts of the Holy Ghost, such as healing by the laying on of hands, speaking in tongues, and the interpretation of tongues, prophesying, etc. They say that these gifts, in different degrees, inhere 'to all them that believe' in all ages and countries; and they will not allow that a plain passage of scripture should be done away with, as typical, figurative, or as having gone by lapse of time, into 'innocuous desuetude.'

"That the Mormons as a rule, are intensely devotional and honest and sincere in their religious profession has been confirmed by the unanimous opinion of the five members of the commission in their official reports."

Governor Caleb W. West, who was appointed by the President of the United States as chief executive of Utah before it became a State, in his report to the Secretary of the Interior for 1888, says:—

"I shall not arraign the Mormon people as wanting in comparison with other people in religious devotion, virtue, honesty, sobriety, industry, and the graces and qualities that adorn, beautify, and bless life."

Dr. Miller, editor of the Omaha *Herald*, says:—

"To the lasting honor of the Mormon people and system be it said, that for twenty-five years such machines of moral infamy as whisky shops, harlotries, faro banks, and all the attending forms of vice and iniquity were totally unknown in Utah."

Bishop Spaulding, in the *Forum*, (a leading magazine of New York) of March, 1887, says:—

"The Mormons are sober, industrious, and thrifty."

Mrs. Emily Pitt Stevens, editor of the *Pioneer*, a woman's journal, writes:—

"Utah is the wisest and best governed of any large section of people in the United States. In Great Salt Lake City there is less of rowdyism, drunkenness, gambling, idleness, theft, conspiracy against the peace of society, and crime generally than there is in any other city of the same population in the country, if not on the globe."

The testimony of Bayard Taylor, the illustrious traveler and author, is:—

"The Mormons as a people are the most temperate of Americans. They are chaste, laborious, and generally cheerful."

Governor Stevenson, of Idaho, in his report to the Secretary of the Interior for 1888, says:—

"Paris (Bear Lake County) has a population of about 1,500, all Mormons, and there is not a saloon or gambling house, or any other place where in-

tolerating liquor is sold, and this is, I am told, the case in all the towns in Idaho where these people have exclusive control."

The Governor of Arizona bears similar testimony, and it appears that the moral character of the Mormons is good wherever they reside.

"The success of Mormonism, and its steady progress, must be due either to the manner in which Mormons carry into practice the religion they profess or to its organisation. In my opinion the results are due to two influences. First, there is no religious caste or class. From the President down all Officers are selected by the voice of the people. The missionaries despatched to all parts of the world do not receive salaries or even traveling expenses. And, in the second place, Mormonism interests itself as much in the temporal as in the spiritual concerns of its members."—JAMES W. BARCLAY, M.P.

"I have seen and spoken to and lived with Mormon men and women of every class, and never in my life, in any Christian country, have I come in contact with more consistent piety, sobriety, and neighborly charity. These folks are in their words and actions as Christian as I ever thought to see men and women."—MR. PHIL ROBINSON.

"Mormonism is emphatically the faith of the poor. I cannot help thinking that morally and spiritually, as well as physically, its proteges gain by their transfer from Europe to Utah. In point of mere morality, the Mormon community is perhaps purer than any other of equal number." CAPTAIN BURTON, of the British Army.

"The Mormons of Utah are the most patient and industrious people I have ever seen. The theory of Brigham Young was that the poor of the earth who came to his colony should have lands, and homes, and education, and that their chief happiness should be found in toil. Behold the results of such a policy—churches, school-houses, factories, mines, railways, and wealth on every hand."—JOHN A. COCKERILL, *in the Cosmopolitan*.

IT is evident that interest in the Gospel is on the increase in the British Mission. One proof of this is the larger attendance at the meetings held by the Latter-day Saints. A few years ago the Conference meetings held periodically throughout the Mission were frequently held in the regular meeting halls which were comparatively small, being large enough merely for the accommodation of the Saints themselves and a few invited friends. Sometimes they were held in the conference houses, which were still smaller. Quite a number of the conferences and other special meetings of late have been held in the largest and finest halls to be found, and it is gratifying to observe that whenever these commodious halls have been secured they have been well filled; and the greater portion of the congregations at these conferences has been made up of strangers. After a conference held recently a local member made the remark that he attended a similar gathering in the same district some seven years ago, and the whole congregation numbered between thirty and forty persons. At one of the meetings of the conference just then closed there were over three hundred in attendance.

THE reports for the month of April, 1897, show that the Elders in the British Mission have been very active in holding meetings, conversations, distributing tracts, etc. The season for out-door meetings has fairly begun, and the showing for the past month is very satisfactory. The Nottingham Conference leads in the number of out-door meetings for the month. Sixty-two are reported from that district. Several other Conferences are not far behind in the number of meetings. The largest number of Gospel conversations reported by one missionary is 141; and the highest number of strangers' houses visited by invitation by an individual Elder is 44. Forty-two baptisms have been performed during the month.

A SHORT time ago a Spaniard was arrested in California, being accused of murdering a man who had been found dead in the neighborhood. The evening after his arrest he was taken to the office of the district attorney, and while being questioned about the crime that had been committed, he appealed to the Lord to witness his innocence. Said he, "God strike me dead if I am guilty!" According to the account given in the newspapers, the accused man, after making this appeal, clutched the air for a moment and then fell dead at the district attorneys' feet.

IT appears that the open-air meetings held by the Elders in the several conference districts of the mission are attracting the attention of the newspaper men. The *Eastern Evening News*, published in Norwich, in a late issue made a brief reference to the meetings being held in the market place of that city. The mention made, though not very favorable, will help to advertize the meetings.

ACCORDING to Dr. F. W. Eastlake, who has spent fifteen years in Japan, the Japanese race is not of Mongolian origin, nor in any way related to the Chinese. He claims to have obtained historical proof that the Japanese are a mixed race, descended from a tribe of Siberia, closely related to the Finns, and a tribe from the Himalayas, who are also of Caucasian blood.

ON April 27, 1897, Patriarch Joseph Horne died at his home in Salt Lake City, Utah. He was born in London, January 17, 1812, and went to Utah in October, 1847, just three months after the arrival of the pioneers. He was an honorable, upright man, and a faithful Latter-day Saint.

THE Anchor Line Steamer *Furnessia* which left Glasgow on April 29, with a company of Saints and Elders aboard, arrived in New York on the 10th inst.

ARRIVALS.—The following named Elders from Zion arrived in Liverpool May 10, 1897, per American Line steamer *Pennland*: For the Swiss and German Mission—Wallace B. Mathis, St. George. For the Scandinavian Mission—James N. Sorenson, Andrew H. Larson, Washington; Fred. J. Fjeldsted, N. F. Swalberg, Gunnison. For the British Mission—Alma W. Williams, Charles S. Green, Hyrum; Walter J. Knell, Pinto; Hector A.

McQuarrie, St. George. For the Netherlands Mission—Gerard J. S. Abels, Ogden.

The following named Elders from Zion arrived in Liverpool, per American Line steamship *Belgenland*, May 12, 1897: For the British Mission—Alfred L. Cole, C. W. Nibley, Jr., Logan; George J. Harbour, Heber City; George W. Palmer, Farmington; Aneurin Z. Marshall, George Paice, Wilford Robinson, Charles T. Stoney, Beaver; Jabez W. West, Thomas C. White, David Everett, Salt Lake City; Stephen Parkin, Bountiful; John Houston, Panguitch; George W. Barnes, Kaysville; William Pender, South Cottonwood. For the Scandinavian Mission—Albert Peterson, Carl O. Johnson, Murray; Peter S. Olson, Mink Creek, Idaho; Carl G. Johanson, Sandy; Nels Jenson, Brigham City; John W. Larson, South Cottonwood; Carl A. A. Augustson, Murray. For the Swiss and German Mission—Henry E. Bowman, Kanab; Conrad Miller, Salt Lake City; Joseph W. Cottrell, Farmington. For the Netherlands Mission—Joseph Hogan, Jr., Bountiful. With the company were Elder C. W. Nibley and wife, who are on a visit. Their son, C. W. Nibley, Jr., has just filled a mission of over two years in the Southern States, and will labor here a few months.

APPOINTMENTS.—Alma W. Williams has been appointed to labor as a Traveling Elder in the Welsh Conference.

Walter J. Knell and Hector A. McQuarrie have been appointed to labor as Traveling Elders in the Irish Conference.

Charles S. Green has been appointed to labor as a Traveling Elder in the Birmingham Conference.

William Pender and C. W. Nibley, Jr., have been appointed to labor as Traveling Elders in the Scottish Conference.

A. Z. Marshall, C. T. Stoney and David Everett have been appointed to labor as Traveling Elders in the Leeds Conference.

Wilford Robinson has been appointed to labor as a Traveling Elder in the Liverpool Conference.

Thomas C. White has been appointed to labor as a Traveling Elder in the Sheffield Conference.

George W. Palmer and George J. Harbour have been appointed to labor as Traveling Elders in the London Conference.

Jabez W. West and George W. Barnes have been appointed to labor as Traveling Elders in the Manchester Conference.

John Houston has been appointed to labor as a Traveling Elder in the Newcastle Conference.

George Paice, A. L. Cole and Stephen Parkin have been appointed to labor as Traveling Elders in the Nottingham Conference.

A WISE and good man will turn examples of all sorts to his advantage. The good he will make his patterns, and strive to equal or excel them. The bad he will by all means avoid.

THE WORK IN NORWICH.

PRESIDENT G. W. MCCUNE sends the following encouraging report of the missionary work in the Norwich Conference, writing on May 4, 1897, he says:

"We are getting on quite well in our labors as you will see by our report for April. We held twenty-six open-air meetings last month, which is almost equal to our whole summer's work in this line, last year. Have had some splendid open-air meetings in Norwich, and so the Elders have out in the other districts.

"We follow out your instructions in holding our meetings and have had but little trouble thus far. On Sunday I announce the time and places for open-air meetings during the week ahead, and ask all the Saints to be there if they can, and I find it a great help in securing a congregation; and the Saints enjoy these meetings equally as well as our chapel services.

"Hitherto the Elders have had to pay our chapel rent, but I have asked the Saints to pay for it, and they are helping us out some. Have put a collection box by the door, and we get some help in that way."

A ROUGH VOYAGE.

ELDER FRED. W. NICHOLLS, who was recently released from presiding over the London Conference to return home, and who left Glasgow on April 8, writes as follows from New York:

"Just a few lines to let you know that we have at last arrived at the port of New York after a most tempestuous voyage. After leaving Moville, we encountered very high head winds with heavy seas, and for the first week we made but very little progress. On the fifth day we were blessed with fairer weather, which seemed to brighten us up a bit, but not for long, for as the night wore on, we could see clouds gathering ahead of us, and upon consulting the barometer we found it had fallen very low, which had the tendency to cause our spirits to fall; and to confirm our fears, we heard orders given to lash everything taut, and batten all the hatches over again, which was done none too soon, for that night we tossed about like a cork, and all next day and night, during which time, one of the life boats was torn away from its lashings and landed on top of the skylight, tearing away an iron railing and some seats in its course of destruction.

"The storm had abated very little and we were allowed to venture upon the deck, when an accident occurred which made most of us feel faint at heart, for while the wind was at its height and the sea had been lashed into heavy waves, the vessel's shaft broke, and we were like a cork upon the waters and just about as helpless.

"President Anderson called a council together and he held a prayer circle with the brethren aft, while I held one with the other brethren forward, asking our Father in heaven to protect us and to quiet the elements in our favor, that we might be safe and rest in peace. In less than half an hour our ship was riding as calmly as if moored in the River Clyde, and many were heard to remark, 'What a wonderful change has come about!' and many wondered what had caused it. But few knew,

and we felt to thank our Heavenly Father for His kindness to us. We lay in this condition for three days, when the break was repaired and we again started on our journey westward."

A CELEBRATED MUSICIAN.

On May 10, 1887, Mr. W. T. Best the celebrated English organist died at his home in Broad-Green, a suburb of Liverpool. He was the son of a Carlisle solicitor, and was born at Carlisle on the 13th of August, 1826. Up to the age of fourteen he lived in his native town. At this time he was studying for the profession to which his parents intended that he should be put—that of a civil engineer; but for this he had no liking, and went heartily into the study of his much loved music. In 1840 he paid a visit to Liverpool, and during his stay received the appointment of organist at Pembroke Chapel. He then entered upon his studies with renewed zeal.

Having filled the post as organist at Pembroke Chapel for six years, Mr. Best in 1847 became organist at the Church for the Blind. He was, however, already becoming celebrated. In 1848, at twenty-two years of age he was appointed organist to the Liverpool Philharmonic Society. Meanwhile he had become known in London, and in 1852 received the appointment of organist at the Royal Panoptican of Science and Art, London. Two years afterwards he also became organist at the Chapel of Lincoln's Inn. At this period he published his "Modern School for the Organ," which was rapidly recognized as the standard work on the subject in English.

On the erection of the organ in St. George's Hall in 1855 Mr. Best accepted the appointment of organist to the Corporation of Liverpool. From that time he continued to give recitals of works by the great masters, which attracted crowded audiences. His repertory of pieces covered absolutely everything written for the instrument. Organists and students had thus the benefit of an exposition in masterly style of magnificent compositions that otherwise would have remained to most at all events unknown, except perhaps by repute.

After finally settling down in Liverpool, Mr. Best took to teaching, his name and skill securing him an extensive list of pupils, but the work being distasteful he gave it up about twenty years ago and devoted himself to compositions and arrangements for the organ and the piano-forte. Among his works are the "Modern School for the Organ" and "The Art of Organ Playing," both of which are of world-wide celebrity.

Having before sent in his resignation on account of failing health, but being prevailed upon to withdraw and feeling restored after an absence abroad, Mr. Best, in 1883, finally resigned after thirty-eight years' service to the Corporation. During his retirement he occupied himself, as far as physical infirmity would allow, with the completion of his great work, the edition of J. S. Bach's compositions for the organ. This edition makes the master's legacy to musicians available in a complete and practical form. He passed the last year of his life, in almost unbroken seclusion, and died in the seventy-first year of his age.